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*CHRIST CHURCH PARISH—A Century of its History,  
and a Look into the Future.*

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**A Historical Sermon**

PREACHED IN

CHRIST CHURCH, HARTFORD  
CONN.

Sunday Morning, February 9, 1902

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By the Rev. HERMANN LILIENTHAL. M. A.

*in the author's Complement*



PRINTED BY REQUEST





## HISTORICAL SERMON.

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“Walk about Zion, and go round about her, and tell the towers thereof; mark well her bulwarks, set up her houses, that ye may tell them that come after.” — PSALM XLVIII: 11, 12.

In Dr. Hoadly's "Annals of the Episcopal Church in Hartford" it is recorded that "on the 12th of July, 1801, it was voted that the Rev. Menzies Rayner of Elizabethtown, N. J., be requested to take charge of the church at a salary of \$600 a year, to commence from the 20th of August then next, an invitation which was accepted; and thus after struggling for nearly forty years the parish became completely organized." The "Episcopal Society" was now ecclesiastically as well as legally complete by having a rector. The beginnings of Christ Church parish date back to 1762, when the Rev. Thomas Davies, a graduate of Yale, and a missionary of the S. P. G., was invited to hold a service in Hartford. This he did some time between January and April, and in October of this same year certain adherents of the Church of England associated themselves together, and for £80 bought a piece of land on what is now the north-

east corner of Church street. Stones were purchased, and a foundation was laid for a church, but a period of depression set in, and the few Episcopalians found themselves unable to raise money sufficient to erect a church. Further, they had to contend with the bitter prejudice of Congregationalists and Presbyterians, who were strongly opposed to what they deemed "prelatical" churches, and hindered their establishment by all means possible. To add to the distress of this little band, one of them illegally sold the lot that had been bought, and the purchaser, relying on his legal rights, entered the property, "broke up the foundations of the church, and carried away the stones, which he used for the foundation of a house he was then building." The land eventually was restored in 1785 to the "professors of the Episcopal Church," but not until they had paid £60 additional for renewed possession.

Meanwhile, the Revolutionary War came on, when the Episcopal Church and clergy were viewed with a "jealous eye as dangerous to the civil and ecclesiastical liberties of the country." During the trying years of the war it is doubtful whether any services of our church were maintained in Hartford. But after the Revolution was successfully ended, and peace once more prevailed, on

November 13, 1786, fifteen men came together, signed an article of association, and formed an Episcopal society. Let me give you the very words of the agreement, and the names of the signers:—

HARTFORD, NOV<sup>r</sup> 13<sup>th</sup> 1786.

We the underwritten do, by these Presents Associate ourselves into a Religious Society, by the Style and Title of The Episcopal Society of the City of Hartford, under the Direction and Government of the Rt. Rev<sup>d</sup> Bis<sup>p</sup> Seabury, & the Episcopal Clergy of the State of Connecticut

William Adams	Stacy Stackhouse
Jno <sup>o</sup> Morgan	Cotton Murray
John Thomas	Isaac Tucker
Jacob Ogden	W <sup>m</sup> Burr
Sam <sup>l</sup> Cutler	Elisha Wadsworth
Thomas Hilldrup	John Avery
Jn <sup>o</sup> Jeffery	Aaron Bradley
George Burr	

Thus was reorganized the initial effort of 1762, and these associates became the founders of the present parish of Christ Church. The article of association and names of these fifteen men deserve to be commemorated by a mural tablet set in the wall of the vestibule of this church, where the worshipers and visitors daily and weekly as they pass in and out may for unnumbered generations know who the men of faith and courage were who laid the foundations of this parish.

And here it may be observed that a parish

is often what it is because of the character of its founders. A parish is an organism, manifesting its own individual development, characteristics, and spirit. It displays in its history some dominant character or trait impressed upon it by some of its strong and leading original members; and so parishes may manifest faith or loyalty, generosity or gentleness, justice or integrity, vigor or impartiality; or, on the other hand, they may manifest opposite characteristics of coldness, unkindness, quarrelsomeness, restlessness, inactivity, or penuriousness. It becomes, therefore, a matter of vital importance in the life, growth, and future of any parish that it should start right, be built upon the eternal principles of loyalty to God and charity to man, and not on the unstable foundations of opinion, pride, or dissension. Schisms produce chasms, and controversies catastrophes.

These new associates of 1786 at once bestirred themselves for the building of a church on the recovered land, and by subscriptions, mostly in building material and labor, and even in spirits, the new church, after many delays, was at length finished, and in all probability opened for use in the latter part of 1795, when Mr. Calvin Whiting, a candidate for orders, was acting as lay-reader. Thus the hope of many years

was at last realized, and though it was a little band gathered together, it was a company in which were found indomitable courage, generous self-sacrifice, large liberality, and loyal faith. Could we but enter into the experience and feelings of some of those hearts,—that now at length in their own house of worship they could praise God after the manner of their fathers, and in accordance with their deep convictions,—we might find our own convictions deepened and our devotion strengthened. The church stood on the northeast corner of Church street, was built of wood, and when completed was considered the handsomest church in the place. Mr. Whiting, who officiated in 1795, died the same year, and the parish found itself without any officiant. March 4, 1797, the Rev. Ashbel Baldwin of Stratford was invited to become rector of the parish at a salary of \$500 a year. But he declined the call, deeming the salary insufficient. A few years elapsed when on July 12, 1801, the Rev. Menzies Rayner of New Jersey was elected to and accepted the rectorship of the parish, and entered upon his duties the same year.

Thus in 1801 the organization of this parish was completed, the centennial anniversary of which occurred last year, but passing unnoticed then, I wish now to recall to your mind, and note as briefly as possible, the

century of history of this parish since that date. My effort is made easy because of the abundant material furnished by the "History of Christ Church Parish," a book written and compiled by a member of this parish, honored and revered by you all, one whose life has overlapped the lives of every one of the rectors of this parish, and who has seen and known nearly all of them, and whose devotion and fidelity to this parish, whose unselfish service and many benefactions and gifts have given their crowning expression in the preparation of a history such as no one else living could so well do, because of long and intimate experience of parish affairs and personal intercourse with the many departed worthies whom his pages so nobly commemorate. That this history might be permanently preserved in printed form for reference for all time is due to the well-known generosity of another member of this parish. Those who would like to know more details than I can attempt to tell you this morning are referred to this "History of Christ Church Parish."

To return, the Rev. Mr. Rayner, the first rector, was settled in 1801, and his settlement was marked by the consecration of the church by Bishop Jarvis on November 11, 1801, "a very rainy day." The comment of the *Courant* regarding the service was, "the

solemnity of the performance was highly gratifying, manifested by a decent audience, considering the inclemency of the day." It must have been a great day of rejoicing in the parish, the members of which at this time numbered but a faithful few. The attempt to maintain their organization taxed to the utmost these early churchmen. Rates were occasionally laid on the taxable property of the members of the society which could be legally collected, but this taxing—obnoxious even to members of the standing order and most objectionable to those not of this order—was early discontinued by the parish, which then depended for its income chiefly on the rent of pews and slips and voluntary offerings of its members. When this resource failed to meet the expenses a subscription would be started to make up the deficit. Hence, with a prescience worthy a better outcome, the then senior warden, Mr. John Morgan, in April, 1807, moved to secure an endowment fund. He went to New York, and with the approval and assistance of its diocesan, Bishop Moore, raised among the churchmen of that city the sum of \$445. To this was added a sum derived from the sale of a piece of land, and a few other contributions, so that by December, 1807, the amount was brought up to \$800, and formed the nucleus of the parish endowment known as

the "Episcopal Church Fund," the history of which has its dark as well as bright side.

Mr. Rayner ministered to the parish from 1801 until October 14, 1811, when he resigned. He was a man good-natured and affable, and of considerable controversial ability. But towards the end of his stay his teachings became less acceptable. In 1811 he accepted a call to another parish, but after some years resigned from the ministry of our church to join the Universalists, though in his letter of resignation to the bishop he states, "I shall still humbly claim to be considered as a member of the church, entitled to all its common privileges." Bishop Brownell's words referring to Mr. Rayner's suspension are full of tender charity. Said he, "We may regret the cause which has led to [this withdrawal]. We are not to be judges of other men's consciences. To his own Master he standeth or falleth." Mr. Rayner died in New York November 22, 1850.

After Mr. Rayner resigned the parish, the Rev. Philander Chase—later bishop successively of Ohio and Illinois—was called to the rectorship. Mr. Chase was a man of unusual ability and of a masterful nature. In his "Reminiscences," Bishop Chase thus recalls his Hartford life:—"During this period (his rectorship) the number of the faithful greatly increased. I rejoiced to see



the blessed effects of the gospel of peace and the many examples of a faithful and holy life. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments crowned with abundance of temporal blessings were as numerous and refined as fall to the lot of man. Of the time I spent in this lovely city I can never speak in ordinary terms. It is to my remembrance as a dream of more than terrestrial delight." Mr. Chase resigned the parish in February, 1817. The reason for his leaving was due entirely to diocesan and not parochial causes. This is made evident in a letter of his to the standing committee of the diocese. He writes, "My reasons for leaving are couched in this one sentence—I am persuaded that I can be more useful to the Church of Christ, and more happy in my own person, *elsewhere* than in the diocese of Connecticut." Mr. Chase's removal to Ohio was greatly regretted by the parish, which had prospered under him. During his rectorship a bell, the third in the city, was bought and hung in the church tower. A parish library was started, a new organ was bought and put in, and in the winter of 1815 the church was for the first time warmed, when chimneys were built and stoves set up in the church.

But the parish could not indulge in re-

grets, and its attention was soon directed to Mr. Jonathan Mayhew Wainwright, an instructor in rhetoric in Harvard, but as yet unordained. Mr. Wainwright accepted the call extended to him, was ordained deacon in Rhode Island, and advanced to the priesthood in his own church, August 16, 1817, after which he was settled as rector. His recommendation was, "he is a young gentleman of respectability, of the most unexceptionable character, ardent and sincere in the performance of his duties, is much beloved as a man, and reads to great satisfaction." Mr. Wainwright remained only two years in the parish when he was called to fill the place vacated in Trinity parish, New York, by Bishop Brownell, who had become bishop of Connecticut. Years afterward Mr. Wainwright became the provisional bishop of New York.

After Mr. Wainwright's removal, Bishop Brownell — *nomen et clarum et venerabile* — long the revered bishop of Connecticut, and the presiding bishop of the church, was asked, December 16, 1819, to become the rector of the parish. He accepted on condition of being provided with an assistant. But the bishop's duties to the church at large and diocese made it inexpedient for him to continue as rector of any parish, and November 11, 1820, he resigned, when the

Rev. N. S. Wheaton, the assistant rector, was elected to full charge. I may perhaps here rather than later indicate the esteem in which Dr. Wheaton was held by a vote passed at the time of his resignation, October 13, 1831. "When we look back for a series of more than twelve years, when we bring to mind how great has been the accession of parish members, how many have been added to our communion, what harmony has prevailed and prosperity attended our parish in all respects, by the blessing of God through the unceasing labors and pious administration of him who, during that period, has served at our altar, mingled in our affections, and secured our approbation and esteem, his loss to us collectively and individually can be duly appreciated only by a just estimate of the blessings we have thus enjoyed." This vote indicates the prosperity which was attending the labors of Dr. Wheaton.

The parish was still worshiping in the wooden church on the corner opposite to us. Changes in the arrangement of the church were needed to accommodate the growing congregation. The old square pews, including the so-called governor's pew, which had a canopy over it, were removed and slips substituted, but even these changes were insufficient to meet the need of increased sit-

tings. This demand, together "with that pride in appearances which affects saints as well as sinners," created a desire for a "larger, more convenient, and ecclesiastical structure." Hence in 1825 began an agitation for a new church. Dr. Wheaton, while abroad in 1824 on business for the college which had been newly established in this city, had paid much attention to church architecture, and it is more than likely he would favor a new church in which he might embody some of his new architectural knowledge. How well he builded we can today testify. After many meetings for considering the subject, a lot for the new church on Market street, between Temple and Kinsley, was bought March 20, 1827. It may seem strange that this site was selected, "but in 1827 the population was more homogeneous than now, and lay east of Trumbull street almost entirely." This location, however, did not give general satisfaction and was sold, and the present site of the church was bought. Ground was broken for the new church in the summer of 1827, the corner-stone laid by Bishop Brownell, May 13, 1828, and the building operations pushed with so much energy that the church—the tower excepted—was finished and ready for consecration December 23, 1829. In the absence of Bishop Brownell, Bishop Hobart of

New York officiated at the consecration. One who was present on this occasion wrote to a friend: "We had a noble consecration Wednesday, as fine a one as could be wished for, the weather was fine, and every nook in the church was filled to overflowing. Bishop Hobart, who does all his Episcopal duties well, never performed a service more admirably. I never witnessed a service more impressive from beginning to end;" and so great was the demand for pews in this new church that the same writer states: "from present appearances I should think the church will be filled to crowding in a year or two." This was gratifying, but it is yet to be asked: "How was the building paid for?" The cost up to this point for the land, church without the tower, and organ was in round numbers \$43,700. The limit the parish had first placed for this new project was \$28,000, but as generally happens the cost went far in excess of this first proposed sum. To raise this sum the parish proposed to borrow by the issue of stock upon which interest was paid. The first issue of stock was for \$28,000, of which \$20,000 was subscribed by individuals, but the other \$8,000 had to be obtained somehow.

In its need the parish bethought itself of the "Episcopal Church Fund," an endowment which has been mentioned. The nu-

cleus of this fund had been secured in 1807, and the parish by vote then, and later in 1810 by a constitution determined "that no part of the principal or interest arising from same [fund] should be applied to any purposes of this parish save only to establish a fund until the income from same should amount to \$500;" and it was also ordained that this vote should be irrevocable. So careful was the parish in 1810 to keep intact this fund until it should have reached such a sum as to produce an annual income of \$500, that it repeats in its constitution: "It is ordained that this parish shall not ever thereafter expend anything more than the interest or income arising from this fund, and that the principal shall not under any pretense whatever ever be expended either wholly or in part;" and the parish explicitly declared its purpose was to "adopt all prudent precautions to guard against the injudicious expenditure or misappropriation of this fund, or any part of it, by any persons who may hereafter in the vicissitudes of human affairs belong to this parish, and be in a situation to direct or misemploy the income of this fund." By such definite terms did the parish endeavor to guard this fund from being diverted or misappropriated. Under Mr. Charles Sigourney's careful nursing the \$800 of 1807 had in 1830 in-

creased to \$8,500, and was earning an income of \$500. The need of money to build the new church caused the parish to turn to this fund, and in order to gain possession of it a vote was passed "that immediate measures be taken to procure trustees of the Episcopal Church Fund with a view to its more certain preservation." The grim humor of this vote must have been evident when later, by vote, the amount of the fund, \$8,500, was withdrawn from the bank and invested in the parish scrip issued for the building of the present church. This proposed step of the parish was vainly opposed by Mr. Charles Sigourney, who resisted any diversion of the fund from the original intent for which it was established, and who foresaw—should such diversion occur—what the event proved, that the fund would vanish. Mr. Sigourney had subscribed towards the new church but on the condition that the Episcopal Church Fund should not be invested in church scrip. When his conditions were broken he would not pay his subscription, thus publicly testifying to his convictions as to the sacredness of trust funds. The parish historian comments on this diversion of the fund thus: "To us at this day it seems rather queer, and certainly it appears as if the original intent of the fund had been diverted and put to a use not originally contemplated."

It is not asserted that this diversion was strictly illegal, for legislative enactment had been obtained for the purpose, but our historian well remarks: "If the example should be generally followed, it would probably discourage many gifts for the establishment of specific funds, gifts made for a certain object and with the expectation of a long continuance." Thus the Episcopal Church Fund so carefully nursed, the product of much sacrifice, the hopeful source of strength and benefit to the parish for ages to come, was lost in the walls of this church. I have dwelt at length on this matter because of the importance of the subject. For it must be remembered that the parish today holds trust funds the application and the preservation of which, according to the donor's intent, call for serious and sacred guardianship. Some of these funds "are composed of the last earthly gifts of men and women who can no longer watch or control them; they become the pious offerings of hearts softened by a contemplation of death, or affected by a desire to help the sick and the poor who may live after them. All the funds of this character should be placed beyond the line of speculative investment or temptation of extraordinary interest. . . . The watchfulness which is due to our moneyed corporations is equally due—yes, more due—to



the trusts of our religious societies," so writes our historian. In our parish organizations in which the official generations quickly change, it does seem as if the secure guarantee of trust funds is possible only when placed in the hands of some corporation other than the parish itself. The temptation in some emergency to help itself to trust funds in its own possession is often too strong for a parish to resist. Thus parishes have lost their endowments, or have impaired them seriously, and have proved unfaithful to the conditions under which such trusts were accepted. It seems therefore far safer could the endowment of our parishes be placed under the care of a chartered corporation such as that of the Trustees of Donations and Bequests of our diocese, or trust company, as is the case with some of the trust funds of this parish.

But I must pass on from this most important aspect of parish integrity.

The completion of the new church in 1829 may be said to mark the close of the first period of the history of this parish, extending from 1786 to 1829, when it was emerging from the shadow of colonial and revolutionary experiences; and to mark the beginning of the second period of its history from 1829-1879, when it manifested its larger life by changing its local habitation. It may not be

inappropriate, therefore, to recall here once for all some of the honored names of the parish of both these periods, who by their labors and benefactions have made this parish what it was and is. In the words of the Son of Sirach: "Let us now praise famous men and our fathers that begat us. The Lord hath wrought great glory by them. Such as were leaders of the people by their counsels, and by their knowledge of learning meet for the people—men furnished with ability living peaceably in their habitations. These men were honored in their generations, and were the glory of their times. There be of them that have left a name behind them that their praises might be reported. These were merciful men whose righteousness hath not been forgotten." And the name that stands out distinguished above all others is that of Mr. John Morgan. He was one of the associates of 1786 who revived the Episcopal church in this community after the Revolution, and from that date until 1820—a period of thirty-four years—he faithfully served this parish as junior warden for fourteen and senior warden for twenty years. Mr. Hoadly says, in his "Annals," of Mr. John Morgan, "that to his zealous labors and liberal contributions the parish was indebted for its temporal prosperity more than those of any other in-

dividual." One has only to read the history of the parish of this first period to realize the truth of this statement. There was scarcely a parish subscription in those days—and they were frequent, for the needs of the young parish were many—which Mr. John Morgan did not head with a generous sum, generally the largest on the list. It was he who, with a foresight worthy a better outcome, raised the first \$445 for the parish endowment. He was a native of Killingly and a graduate of Yale. He came to this city about 1781, became one of its leading merchants, and was connected with many undertakings. The old bridge across the Connecticut was projected by him, and the street leading to it was called by his name. He was a foremost leader, capable and willing. One who remembered him in his later years after financial disaster befell him says of Mr. Morgan: "As seen upon the streets, tall and thin, supported by a long gold-headed cane, he was sure to attract attention by his venerable appearance, dignified, courteous, and sometimes brusque manner. If he had any prejudices he did not attempt to conceal them. He was bold and bluff, but warm at heart. He was ardent as a supporter, generous, dogmatic, well fitted to command. Authority became him well, and when irritated he never failed to assert it.

He was a churchman because he believed in the church, and possibly also because he did not believe in Congregationalism." He gave to the church not only his money but also what was more valuable, his time and loyalty. Perhaps we scarcely realize today the value of such service and attachment to the church when it was poor, despised, and regarded with suspicion, as our church was after the Revolution. The value, therefore, of a man's services and attachment—bold, loyal, constant, and generous—in that day is beyond estimation today. It is easy to attach oneself to prosperous undertakings and popular religious organizations. Most people can shout for and desire to ally themselves with a successful cause; but it demands character to side with the weak, the despised, the poor, hence, attachment under these latter circumstances is of far greater value than attachment in prosperous and successful times. I cannot but regard Mr. John Morgan as the great dominant character of this parish. The printed page which records his deeds and words has made him a real personage to me. I seem to know him, and I say it with truth, I revere his memory. He is a founder of whom any parish may be proud. It was a fitting act of courtesy for the parish, when financial difficulties had beset him, to vote unanimously its thanks to

him for his thirty-four years of long and faithful services as a warden of the parish, and later vote "that S. Tudor and C. Sigourney call on John Morgan, Esq., request him to designate where he would prefer to be seated in the church, and that two seats be reserved for him and Mrs. Morgan where he may select." One thing is still lacking completely to mark the gratitude of the parish. There should be some visible and lasting memorial of him somewhere in this church. And what shall I more say of other departed worthies? I would like to recall for you some of the characteristics of other honored names and benefactors of this parish, but time would fail me, and your patience would also fail. I can only mention some—all departed—as they occur most readily to my mind. There were the Sigourneys, the Morgans, Elias, the brother of John, Nathan and Denison, and later Junius S., James Ward and Roswell Bartholomew, the Olcotts, Daniel and Michael, Cyprian Nichols and Stedman, Jeremy Hoadley and Isaac Perkins, the Beachs, father and sons, Samuel Tudor and Isaac Toucey, the Imlays and Goodwins, Dudley Buck and Zephaniah Preston, the Tutties and Huntingtons, Samuel H., Hezekiah, and Francis J., Ebenezer Flower and Chester Adams, the Beresfords and Sumners, the Northams and Keneys,

and many others whose names I would gladly record, and whom you would gladly hear, but time forbids me to continue. But they all—recorded and unrecorded—are names that thrill us with emotion for all their possessors did to make this parish strong and honored in our community. It could not help be so when “it was customary to find whole families in their pews; the father and mother with all their children who were able to attend.” Our historian tells us that in Mr. Burgess’s days “the church was filled regularly Sundays on the floor and in the galleries; and from the chancel to the eastern door there was a crowd of men, women, and children.” A noble sight indeed.

The congregation had become so great that the need of a new church building, if not separate parish, was strongly urged. As a result of this pressure in 1841 the new parish of St. John’s was formed. Many of the parishioners thought the mother parish would be weakened by this separation, but before migration ceased two other parishes were destined to be formed, viz., Trinity, which was organized in 1859, and took from Christ Church some of its oldest and most valued members; and St. Thomas, organized in 1870, which withdrew many more from the parent parish.

Whether it was due to the large congregations which used to assemble in the church, or whether decorum in God's house was lax, it is interesting to note that so late as November, 1836, the vestry appointed "a committee to see that tything men be appointed by the town for the ensuing year who will perform their duties in the galleries." There are also votes passed that the wardens and vestry be a committee to preserve order in the church, particularly on Christmas eve when service used to be held. For in the middle of the last century the churches other than Episcopal did not observe Christmas with religious services, and except in the case of Episcopalians business went on as usual, workmen followed their trades, and merchants opened their stores.

One feature of interest in the history of the parish would be to trace the development of the music in our church service from its beginnings. In 1801, the year in which the first church was consecrated, an organ was put in, the first in Hartford. It was a small affair, not more than five or six feet wide. For the use of this organ, and for an organist to play on "each whole Sunday and on publick days," the vestry agreed to pay \$2 a week. From this small beginning to the vested choir, which was permanently established in 1886 under Mr. (now

Bishop) Nichols, meant many changes and many differences of opinion. The first organ owned by the church was purchased by subscription in 1817, another was put in in the new church in 1829, while the last one purchased is that now in use, and was set up so late as 1889. There were times when the singing was far from satisfactory, and on one occasion a very strong report on the subject of the music was brought in by a committee, of which Mr. Samuel Tudor was chairman. He disliked innovation or florid music, and urged that "the old familiar tunes are to be preferred, both because they are good and because we are generally acquainted with them." Congregational singing was what he desired. He urged that there was no more need of novelty and frequent change in tunes than there was need of change in our service—the prayers, the litany, and the communion office. But there was one long period of general satisfaction and calm when Mr. Henry Wilson for twenty-two years had charge of the music and organ.

But music, the support of public worship, and the outlay incident to the maintenance of any parochial organization, involves considerable expense, which it has been observed is generally met by a comparative few. So, too, in the case of debts, the bur-



den has fallen as a rule on the generous few. Some system of equitable distribution of the burdens and obligations of a parish is yet to be discovered. "In the much abused system of freedom in this country men often resort to presumptions and evasions which cannot be justified by any proper sense of morals, or by their duty to support public religious worship, which is one of the safeguards of the state. Respectable persons and pecuniarily prosperous have wished for that kind of liberty which made them free, free to come and free to go, free to remain and enjoy, and free *not* to contribute." When at length, after long years of debt, this parish was at last free, it passed a vote declaring against the creation of any future debt, and affirming it a Christian duty so to economize expenditures that they should not exceed the annual income. Nothing is so vital to the well-being and success of a parish as living within its income, and no pains should be spared by parochial authorities to keep within such limits. The wreck of numberless parishes is due to parochial extravagance. Competition in attractions exists among parishes as among individuals. And ruin is certainly in sight when expenses are maintained without income sufficient to meet these expenses.

The second period of this parish's life may

be said to extend from 1829 to 1879, when the semi-centennial of the consecration of this present church was celebrated. This occasion marks the completion of the church in its architectural features. The tower had been added in 1839, and forty years later the memorial recess chancel, as it now exists in all its beauty, was completed. The celebration in 1879 is relatively so recent that I need do nothing more than refer to it as being one of the most successful parish celebrations ever attempted.

No history would be complete were not reference made to the many memorials and gifts which beautify and adorn this noble fane of worship. The chancel, chapel, and parish buildings, the reredos and alms basins, the chancel window, the vases, the credence and part of the communion vessels, the chancel rail and bishop's chair, the fonts in both church and chapel, the stained glass windows, the paintings on either side of the chancel arch, the new organ, and the rectory, all are memorials or gifts from devoted and loyal members or friends of this parish. Reference should also be made to the various funds for various purposes which have been left to the parish. Some of these gifts have been large, some small, but all alike testify to the devotion of those who, now worshiping no more in earthly courts of the

church militant, made provision so far as they could that prayer and praise should never cease in this beloved church below, and that here the poor might find refreshment, and the weary rest.

Of the rectors of the first period I have already spoken. Of those since 1829 I can but briefly recall their names, Smith and Burgess and Chauncey. The first and last stayed each but a year or two, but the name of Bishop Burgess of sainted memory is still a benediction in some of the families of this city. Then there was Dr. Clark, still alive and now the venerable and revered presiding bishop of our church, noted while here for his eloquence and attractiveness. After him came Abercrombie and George Clark, brother to the bishop, and Meech, the latter two still living. Of the remaining rectors who still live in what I venture to call the third period of this parish, from 1879 and on, when begins what I may call the institutional phase of parish work, and the era of organization made possible by the facilities offered by the parish buildings, the memory of them is still so fresh that I need only mention their names, Nichols, Tomkins, Saltonstall. But during the hundred years in which this parish has been fully organized for the work of Christ among men and for the preaching of the gospel of redemption, it has been loyally

served by faithful priests, as rectors and assistant ministers, some of them men of exceptionable ability.

The worth of their service and teaching is evident in the churchmanship of the parish, which has adhered loyally to the "doctrine, discipline, and worship" of this church, has carefully avoided extremes and eccentricities in ceremony, and "has pursued its middle way in peace and quietness," in the maintenance of a service orderly, rubrical, and dignified.

Such is in brief the history of the parish during the last one hundred years as regards its organization, its edifices, its worthies, its rectors, its beneficences, its churchmanship, and ere we close let us take a quick look into the future to see what hope we may find for it from this survey of the past.

Think first what changes this parish has seen in our land since in 1786 those few churchmen associated themselves to form an Episcopal society in Hartford. In national life, these thirteen struggling colonies have passed through two wars with England, and become a nation which has survived a civil strife that threatened its existence; has waged successful war with Spain, and now stretching from the Atlantic to the Pacific, and from the lakes to the gulf, reaching still further east to the islands of the Atlantic,

and west to the islands of the Pacific, the parish has seen these thirteen colonies consolidated into a Union of forty-five States, and admitted today one of the great powers of the world.

In home affairs the parish since its origin has seen the colony become a state marked by the enterprise of its citizens, and noted for the "steady habits" of its people; a state which has grown marvelously in wealth and culture, which in 1818 made a resettlement of its political and religious relations, and which today once more in a constitutional convention in our city is endeavoring to readjust its political relations to its changed conditions.

In civic affairs the parish has seen the small settlement of Hartford expand into a large city, until its limits have become co-terminous with the former town limits; its population, which was homogeneous and about 5,500 in numbers, confined mostly between Main street and the river, become a heterogeneous population of over 80,000 souls, spreading for miles north, west, and south of its former boundaries. It has seen the small settlement become the sole capital of the State, a city noted for its higher institutions of learning, its schools, hospitals, charities, libraries, museums, and parks; a city noted for its insurance, industrial, and

commercial interests, and, relatively to its population, one of the richest cities in the United States; a city distinguished for its citizens who have achieved eminence in national and state administrations, for its men and women renowned in literature and art, in science and theology.

In its individual life the parish has had a large development. The small wooden church on the northeast corner of our street has been replaced on the present site by this solid and noble structure in which we worship today, beautifully adorned and equipped, rich in memorials in stone and tile, in painted wall, and painted glass,

“Of storied windows richly dight,  
Casting a dim religious light;”

fragrant with the memory of a long succession of noble men and women who during these one hundred years made up the congregation—some of them well known and prominent in this community, others humble, perhaps little known or altogether unnoticed, yet God-fearing and God-loving, whose prayers have risen like holy incense to the Divine throne, and whose lives have been a benediction to the parish and their fellow-men.

How changed seems the picture as we look on things as they are today. The circum-

stances as they existed fifty years ago have greatly altered. This church is now far away from the residential center. Further, the organization of other parishes has drawn from this parish. But should these changed conditions depress us, or should this not fill us with determination and zeal to make the future of this parish more glorious even than its glorious past? Have you not much more than what your early predecessors possessed? These walls seemingly built for centuries to come should be the type of the parish itself, — strong, unshaken, large, and inviting — calling to the thousands that throng by its doors, enfolding them in its arms, and bringing to them the consolations and hopes, the strength and the joy of the Gospel; a parish preaching and testifying to the one gospel of Christ for all men, for the poor as well as for the rich, a gospel unchanged and unchanging despite the vagaries of thought; a parish holding firmly and staunchly to evangelic truth and apostolic order, holding fast to the moorings of the ancient faith, while others are perhaps swept away from the standards of their faith and go drifting into the cheerless regions of vague speculation or uncertainty. What we need if we are still to minister to men is a gospel of certainty not doubt, of affirmations not negations, a firm faith, not inconstant opinion: we need a

certain grasp of the promises of God and hope of life in His Son for the hopelessness prevailing as to any future, for the disbelief which says "There is no God."

Further, we must be hopeful and consider that if in the fourth decade of the last century, when the population of Hartford ranged from 10,000 to 13,000, this church was crowded, surely in the larger Hartford with its 80,000 it should still be possible to fill this church. To do this, however, hope and confidence are needed in you, the members, to say it can be done and will be done. This calls for loyalty, zeal, constant attendance, and constant labor. It calls for warm invitations to your friends and acquaintances, and your courtesy and hospitality to strangers who may happen in your midst. Your eyes need to look for the light and the successes before you, not on the victories behind you, but with heart and will and strength rejoicing in what you have, you may make others appreciate and rejoice in what you have to offer. This means that the services must be made helpful and attractive, that your methods must be adapted to your conditions; that opportunities to minister to the needs of the people of this city must always be accepted. Thus will you stimulate and perpetuate the life of this parish.

To do all this we must not blind ourselves



to the need of larger endowment, in order that the work may be carried on vigorously; and more insistent still is the need of a parish house fully equipped and adapted to meet the conditions of our present life, with its temptations, hurry, thoughtlessness, crimes, loneliness, and friendlessness; a house placed in the very tide of the rushing life of our city, which may and shall mould or correct and control the careers and destinies of men and women who would otherwise be but the flotsam and jetsam of life, hurled and dashed about by its swift tides and left at last stranded and shattered. "With its endowments and a faithful band of intelligent and zealous members, the parish can still be successfully sustained and enabled to do its full share of duty."

But all this is conditioned on the absolute need of anchoring the church just where it is. It must adapt itself to its environment, it should by no means move. In many places the old churches have followed their congregations and sold the old building and site. But all the past of this parish seems to me to be a pledge that it will not be moved, as it ought not to be. As Bishop Clark said of this church here in 1879: "Such a landmark as this ought never to be removed. Let it stand in the very midst of all the turmoil of traffic, to remind men that their life con-

sisteth not in the abundance of the things which they here possess. The very walls of the building where we have so often prayed together, where we have welcomed the new-born immortal to the fold of Jesus, at the baptismal font, where we have knelt at the altar and taken the eucharistic bread, and where we have sung the funeral anthem over the cold remains of our fathers, our brethren, and our children, these very walls seem to press upon us as though they would not let us leave them. The graves of the dead whisper to us, 'Abide in your place till you are called to join us here.'"

May then this church, so richly provided with all the accessories for worship in the beauty of holiness, continually find manifested here the beauty of holy worship, and may it ever stand here on this corner in these busy haunts of men as the unchanging symbol of the divine presence and the divine power in this erring, restless, and sorrowing human life of ours, to endow and bless it with comfort, strength, and peace. May it one hundred years hence, when we all here today shall be gathered to our fathers, be found filled with its worshipers offering the same prayers and singing the same hymns, and may they hand down to generations after them for their inspiration the same

words of the Psalmist we have here used today: "Walk about Zion and go round about her, and tell the towers thereof, mark well her bulwarks, set up her houses, that ye may tell them that come after."

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